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WHAT IS A LAWYER'S USE?

IN heaven, only those who perform some use are permitted to remain. No others desire to remain. Useful service is absolutely essential to the life of heaven, and without it there could not be heaven. Not only is this true generally, but specific uses determine the organization of heavenly societies, and the surroundings of each angel are according to the dignity of the use performed by such angel. Not the least of the results of the coming of heaven upon earth will be the perception here, as there, that good is the same as use. The general truth will be seen more fully as there is induced deeper respect for specific uses.

The employments of heaven are, in variety, beyond human enumeration, and, as closer connection between heaven and earth is established, the employments of earth multiply, and give fulness to the volume of useful industry which trains and disciplines those who are to become heavenly workers. We can learn only general truths of the varied uses in heaven, and cannot hope to know many particulars of the numerous earthly occupations to which heavenly uses give rise. Each one does well to master the particulars of his own calling, but each will be helped by accurate general knowledge of other callings, and by according to every other its true relation to his own. The light which is now breaking is but of the early dawn, but there has been even

less recognition of the dignity of use than now. Important callings were misapprehended and despised; the most important were least understood. Grosser forms of work were thought to be the only real uses, and the greater folly prevailed, that to habitually perform any useful work detracted from the dignity of the person. The misconception of the uses of the highest callings differed only in degree from the misapprehension of all the varied industries of life.

The usefulness of the lawyer's calling has been very widely questioned, and his work very generally misapprehended, and perhaps as greatly misapprehended by the profession itself as by others.

It is the province of the minister to deal with the spiritual duties of men, and to teach and lead the people therein. It is the lawyer's work to study "the science by which the duties of man in a state of civil society are ascertained and enforced," and to assist others to apply the truths of that science to life. Upon the civil plane, as upon all others, the only law of conduct of absolute authority is the law of Divine Order, — human laws at best only indicate the progress of human wisdom in learning that order; they do not always embody true rules of order in particulars, as accurately as Justinian and Blackstone did in their statements of general principles, but the more thoroughly law is studied, the more the student is impressed that as much of true order as could from time to time be received has been embodied in it, and that changes have been in the main closer approaches to the deeper and higher law. More especially is this true of that portion of the law which does not originate in the express enactment of legislatures, but which is declared by courts, and eminent students or writers, to be the law in matters wherein no express statute has been enacted, and which is known as common law in distinction from statute law, and forms much the larger part of what regulates the affairs of life.

It was comparatively easy to bring the general truths,

which should govern civil conduct, down to particulars, when the particulars were few and simple, but as society advanced, the affairs to which such truths were to be applied became more complex. The first century of a new age has brought such accelerated multiplication of uses, and complicated relations growing out of them, that the number and variety of new applications of the laws of civil order seem endless. Each new application of the general truths of order becomes to human perception a new particular truth, a new law. The study of particular truths of the civil plane, and their application to the actual transactions of life, gives rise to the lawyer's calling. The tendency of that calling in its development is to subdivide into many, attempting to embrace in any one but a single branch of the law. This tendency must increase, and the work of the profession may soon rest in the public mind much less as a unit than now. Its true character as a use may perhaps be best studied while it is in mind as one.

A large part of a lawyer's work is the study of the truths to be applied to the affairs in which he seeks to be of service. The studies pursued to prepare for the calling only train and fit for the special studies of the work itself. The minister does not teach spiritual truths from stores of knowledge acquired in his preparatory course of theological study, but from fresh acquisitions, continually new, from the great fountain of spiritual truth which his previous studies and work have but helped prepare him to receive. Neither can the truths of the civil plane be stored up to be measured out for future consumption at demand, but they must be continually explored and studied anew, wrought out as fresh living truths to meet new wants, and previous acquisitions will avail mainly to make new studies effective. The complication which arises to-day is ever new; nothing is repeated, and the truth or rule of order to be applied must be analyzed, and new truths deduced therefrom, to fit the new combination of facts presented. New branches of the law grow out of new industries and new conditions of society,

but new questions are by no means confined to these; there are new methods of business in all directions, new ways of doing things not in themselves new, and there is no department of law free from the influence of restless change. The true order for each case can only be wrought out by diligent searching of that which has been seen to be the law for cases approximating to that under study, and by patient thought upon what ought to be, and hence is, the law, for so much as falls without the operation of what was before known. There must be for the best performance of this service some perception of, and love for, the use of it, some love of order in civil affairs, and of helping others to conform to such order.

As an adviser of others, the lawyer performs a use deeper and higher than is often suspected by those who perform it, or by those for whom it is performed. He carries burdens of others, often pressing more heavily upon him than upon them, because he sees more clearly the magnitude of the difficulty to be overcome, and again struggles against the contagious depression of those in despair, that his judgment may remain cool to seek out legal remedies or apply palliative provisions of the law. Counsel must be given not only in what will secure rights and benefits, but in the duties and obligations of clients to others. He is a poor counsellor who does not see clearly that it is more essential to his client's civil interests that his legal obligations should be observed than that his rights should be secured, and that if the former are omitted, the latter will inevitably be in some degree hindered. It is commonly supposed that men who sincerely wish to do right, have little need of counsel in what they ought to do in their relations with each other, but only to cause others to do what they ought with them. The fact is, that a majority of the controversies with which lawyers deal arise between men of average honesty of purpose, and in most of them each party believes himself in the right. It is altogether exceptional experience for a lawyer to find a client doubtful of the

equity of what he seeks in his controversy. Clients of more than average general integrity, who see with comparative clearness the quality of others' acts, wherein their self-love is not active, are continually surprising legal advisers with remarkable obtuseness in regard to the right and wrong of business transactions wherein their self-love is active. In part from such experience, there has arisen with lawyers an impression that members of their profession can be trusted to observe a higher moral standard than can be expected of their clients, and that the chances of an equitable adjustment of any controversy are much increased when the other side is represented by counsel. The study of law as the science of right and wrong upon the civil plane, and the practice of it, in the sincere desire to be of use, cannot fail to quicken perception of the truths of that science, and increase attachment for them, but the difference in standpoint from which counsel and client view the question is entitled to more weight in accounting for their relative moral clearness, than is ordinarily given to it. Lawyers are not exempt from the same obscurity in dealing with matters involving their own interest, and the folly of being one's own legal adviser is a proverb among them.

It is among the advisory duties of a lawyer to remove occasion for the employment of his services as an advocate; it is his work to make the points of his client's cause so clear that they may be seen by both the differing parties, what ought to be yielded as clearly as what ought to be exacted. There are lawyers, successful and useful as advocates, who say "it is the business of clients to settle causes, of lawyers to try them." If this sentiment was ever general in the profession, it is happily becoming otherwise. There are many cases that must and ought to be tried, cases in which the facts or the law cannot be ascertained otherwise with sufficient exactness to form the basis of intelligent settlement; there are many where no fidelity and ability of counsel can induce parties to acknowledge the facts, or be governed by settled law; but it is true, notwith-

standing, that the larger portion of the controversies which arise in the business of life, and which parties cannot themselves adjust, can, and ought, with proper professional assistance, to be settled without trial. A large number are so settled, but many are tried which counsel, with clearer apprehension of their own use, would be able to settle without trial. If clients were as ready to accept this service as lawyers are to render it, they would not so often override the counsels of peace, and push their causes to the issue of unnecessary trial.

The duties of lawyers connected with the trial of causes are more conspicuous, and form in the public mind the most distinctive feature of the calling. It is this portion of the lawyer's work of which there is most question of its effect upon those who perform it, and most doubt of its real service to the community. The advocate presents the causes of others before courts of every description, and persons and tribunals of every kind, that undertake to hear and determine controverted questions of law or fact. The purpose for which all courts sit is to ascertain the truth in relation to matters brought before them, the true rule of law applicable, and the true state of facts to which the law is to be applied, and to secure conformity to the truth thus ascertained. A similar purpose is the occasion for all hearings to determine disputed questions, by whomsoever held. In most controversies which arise, even those which involve issues of fact only, there is much more than is seen by the parties, and in almost all, much that seems to parties to be involved can be eliminated. Special training in the analysis and statement of controversies gives increased power to perceive what is involved and what is not, and to state plainly the real issues in their simplest form. It is the first service of the advocate to assist the parties, and the court or tribunal, to see clearly what questions are to be determined.

It is next desired to ascertain the truth in relation to such issues. Courts may obtain evidence upon questions of fact, and authorities upon matters of law, without the

assistance of parties or their counsel; and in matters of small moment, or where the merits are apparent upon slight examination, it is perhaps prudent to do so; but in questions of importance or difficulty, the decisions so reached would inevitably rest upon superficial views of both fact and law. No accumulated store of legal learning can exempt judges from the necessity of new studies to determine the new questions continually arising; and if it is possible to prosecute such studies as effectively, unaided by the processes of other minds, it could only be by an amount of labor practically impossible for judges in constant employment, and under any circumstances of doubtful economy. Every man of science knows how meagre a given fact may be to a casual observer, and how rich in significance the same fact to a critical student. Courts and tribunals of every kind determine controverted questions with greater safety when assisted by the presentation of every phase of such questions by persons specially trained in the study of law and facts, and who have critically studied the case in hand. So fully are courts aware of this, that they give little weight as precedents to their own conclusions upon points not argued by counsel. Not merely do they so treat incidental conclusions not essential to the decision of the cause, but the decision itself, when they are obliged to reach it without such assistance. In our own state, when all the judges of the Supreme Judicial Court unite in an opinion for the use of another department of the government, in obedience to the requirements of the constitution, they refuse to treat the opinion so given as of the authority of a judicial decision, and assign as the principal reason for such refusal, that such opinions are necessarily given without the assistance of argument by counsel. It is also well known that both with courts and the profession the weight of a judicial decision is often much enhanced by the ability of the counsel engaged in the case, giving assurance that the question was fully presented.

In practice advocates render assistance to courts by

presenting, as effectively as they are able to do, the law and facts supporting one side of the controverted question. It is perhaps because of this, and that advocates do not find their position assigned wholly with reference to their own convictions on the issue, and sometimes are assigned with absolutely no reference to such convictions, or the truth of the issue, that the propriety and utility of the service is most questioned. There is an appearance of seeking to make the false appear the true, and of an indifference to truth, which, if it were real, would be pernicious in the extreme, both to those who engaged in the work and those for whom it should be done. The appearance is a reality only when, and to the extent, the use is perverted. The advocate who is true to his calling, is never false to the truth. However little of law or fact he can find to sustain his cause, when he has presented fully and fairly that little, he has performed his whole duty to his client, being first sure that he has faithfully applied himself to find all of truth there is in his cause. The true and false are not as yet so separated in the affairs of life, that it often happens that all of either, in any controversy, is on one side; but in the rare instances of an advocate's experience in which there is absolutely nothing of law or fact that can be truthfully presented in support of his cause, the highest fidelity to client and court requires of him perfect frankness. In assuming his office he has solemnly sworn to "do no falsehood nor consent to the doing of any in court" . . . to conduct himself in court "with all good fidelity as well to the courts" as his clients. No obligation to clients is ever assumed in conflict with the higher obligation of his official oath, or to restrain unconditional allegiance to the truth. The highest service may bring to those in it the deepest temptations. It is certain there are temptations for the lawyer to pervert or misrepresent facts and law. There are some who intentionally yield in such temptations: it is perhaps too much to claim that any escape it altogether, but any lawyer who has a just appreciation of his vocation knows that every such yielding, however slight, limits his professional attainment.

It is because the truth is thereby determined with greater safety and certainty, that the judicial function is separated from that of the advocate. If the advocate were to present both sides of an issue with equal attention, neither would be presented as well as if the advocate of each side gave all his ability to the presentation of the truths in support of his own position, and the court or tribunal would be less aided in determining the real merits. To present fairly the truths which tend to the support of one side of a controverted question cannot obscure the truths which tend to control them, and support the opposite position. It is but a presentation of the cause just as it appears from one standpoint, and though such a view will not give as satisfactory presentation of the opposite aspect as a view from the opposite standpoint, it will give a better outline and suggestion of what is upon the other side, than if neither side had been presented clearly. The two pictures received in one give a just view of the whole in distinct relief. The ability of an advocate to present one side of a question with fairness is no mean measure of his real power in his calling. There will be found least fairness of statement and argument with the feebler members of the profession in the lower courts, and in unimportant cases; more in higher courts, and with stronger lawyers, and most with the very masters of the vocation in causes of the gravest moment. Occasionally there stands out one who presents one side of a controversy so justly and so exhaustively that he carries the whole subject into clear light, and leaves the opposite side scarcely less clear than his own: such an one is a master indeed.

Entire fidelity to the truth does not require, indeed it does not permit, the advocate to assume the judicial function, and decide upon which side there is most of truth. There is no portion of the lawyer's work in which it is more important that he should observe the rules of order that pertain to the division of uses. The highest and best assistance the advocate can render to courts and tribunals is the intelligent and faithful performance of his own duty, and as

scrupulously avoiding encroachment upon the function of the court; and in this he casts no shadow upon the truth, nor interposes any hindrance to justice. The true work of the profession is ever in the service of truth, to ascertain what is truth in civil affairs, and assist in bringing it in to life. All which is in conflict with this, is unworthy of the calling.

A lawyer's work is of responsibility commensurate with the importance of its use; it deals with the deepest things of civil life; its burdens are heavy, and its labors exhaustive. Let no one enter it for pecuniary reward or emolument. Such returns can be obtained elsewhere with less struggle of mind and life. The worthiest and richest reward in the practice of law is the delight in its uses.

No human uses are now performed in true order. The highest loves of the race are being restored from ruins, and genuine love of use is only sufficiently revived to give us hints of the heaven it will bring upon earth when it shall become again the universal ruling love. Lawyers are not ready to do their work by the standard of its real use, nor are others prepared to have it done by that standard; but uses are not to be discarded or discredited because it is impossible to bring them at once into perfect order. An honest attempt must be made to do work with primary reference to its use, and a like effort to receive from the employments of others their true service. To this end employments should be studied from the standpoint of the Church, and in its light. The new age is an age of use. Not an aggregate of independent uses, but a close interweaving of related uses. The omission or imperfection of any one reduces not the quantity only, but the quality of the whole.

THE FEELING OF THE LORD AND THE ANGELS IN VIEW OF SIN.

"There will be forever in the universe regret on the part of all consciences in the universe, including God's, that that sin was committed. It is scientifically incontrovertible that the past cannot be changed; and, therefore, it is sure that if regret for what ought not to have been is pain, there will be pain in the universe forever; and part of it will be God's own. Behind every planet there will be that shadow; and as surely as there cannot be illumination on one side without shadow on the other, so surely a record of sin will cast a shadow forever, and some part of that shadow will sweep over the sea of glass, and not be invisible from the Great White Throne."— Rev. Joseph Cook. (Lecture.)

"Logic is logic."— O. W. Holmes.

It is surprising to what conclusions mere logic will sometimes lead one. Here we find the Rev. Joseph Cook led in this way to say that the Infinite and perfect God, whom we have always supposed, and rightly too, to be a Being of perfect blessedness, because He is a Being of perfect uprightness, is now, has always been, and forever will be, a subject of pain and suffering on account of the sins men commit or have committed against Him. Who cannot see that this contradicts the very idea of a God! If God does anything wrong, or if He does not do all the good He can, or that ought to be done by Him, then there is with Him occasion for suffering and pain; otherwise, not.

Our blessedness cannot be destroyed by others' acts, but only by our own. It would be unjust that it should be otherwise. It would not be right that God should allow His own blessedness to be diminished (who can conceive of the blessedness of the *Infinite* being diminished!) by the evils of others. It must forever be the desire of all the well-disposed in the universe that the blessedness of God should be perfect and unalloyed. It is so, and ever will be so. He fulfils all their petitions.

Sin occasions no loss to any one but to the sinner himself. There is a great tendency in human nature to ascribe its sufferings to the evils of others, but in reality it is only the evils, or the remains of evils, in ourselves that make us in any way liable to such suffering.

The subject, as suggested by Mr. Cook, however, makes it interesting to inquire what the feelings of the Divine Being in relation to sin are; and what will be the state of mind of an angel in eternity and to eternity in view of the sins of his past life; that is, forgiven sin.

To answer these questions correctly, the mind must be taken at once and entirely above the plane of sensual thought.

The angel in eternity does not remember by looking back, but by looking outward; in other words, he does not strictly *remember* at all: he sees. Evils with him are not destroyed, but removed to the circumference. They always *may* be seen, because they are there; but they need not always be seen, and for the most part they are not. It is the angel's privilege to look, not outward to himself, but inward and upward to the Lord. Looking to himself brings him into shade, shows him the "shadow." His blessedness is diminished as often as he does so. For the most part he does not do it; and he does it less and less to eternity. The angels are not perfect in blessedness: this belongs to the Lord alone.

How does the Lord Himself feel with regard to sin? Its shadow, indeed, "is not invisible from the Great White Throne." He is not pained to see that shadow. It is a good thing. When men sin, it is best that there should be a shadow, and that they should see and feel it. The Lord does not wish men to sin. His whole infinite nature desires that they should not. But He permits them to if they *will*. He wants men to be free agents. If they sin, they suffer; but there is nothing in them that suffers, in this case, that ought not to suffer, otherwise an infinitely benevolent Being, looking on, could not but be the subject of diminished blessedness Himself.

"God hates sin with perfect hatred." This is often said, and it is true, but yet the feeling of hatred has no place in the Divine bosom, infinitely far from it. The expression is an apparent truth, or a truth accommodated to men. When properly understood it does not denote the activity of the principle of hatred in the Divine mind, but only the complete contrariety of state between sin and every element of the Divine nature. The bosom of God is FILLED with love.

The Lord Jesus Christ was God. Jesus suffered; yet God did not suffer. The Lord is a Divine Man, and that Divine Man does not, never did, and never will suffer. But the Lord BECAME a Divine Man. At His birth in the world He took that to Himself which was human, and not Divine; He afterwards gradually put in its place that which was human and Divine at the same time. So long and in so far as He had in His person that which was human, and not Divine, He was subject to temptation and suffering; but that in Him which suffered was that which was human, and not Divine. *It suffered from its evils.* But the Lord by victories put it off, and with it, both the evils and the suffering. The *Divine* can never be the subject of temptation or suffering in any form.

Mr. Cook, and all who, with him, contemplate divine things only from the plane of sensual thought, regard it, no doubt, as a real truth that God *hates;* but whoever rises in thought to the spiritual plane, sees at once that this is an apparent truth only, being spoken in accommodation to the states of men. Such as the former are also accustomed to think that in the life, and more especially in the death of Christ, the *Divine* suffered; but when we resolve the person of Christ into the essential elements which composed it, we easily see that not the Divine, but the human only, suffered in Him. *He* suffered, indeed, but it was with Him as it is with us in regeneration; when we do a duty that is very much against our natural inclinations, *we* suffer, but it is the natural man in us that suffers, while the spiritual man rejoices with new life.

The saints in eternity will not enjoy so much as they would have enjoyed if they had not sinned, but they will not suffer on this account. The lower animals here in the world do not enjoy so much as they would if they were men, but they do not suffer from any such lack. They cannot suffer from the absence of pleasures of which they can have no possible conception. The angels of heaven have no conception of the enjoyments of those who are superior to themselves or more advanced than they. They are all continually entering into states the enjoyments of which they could before *form no conception of.*

PATRIOTISM.

The teachings of the New Church are eminently practical in their character. While they unfold to us the most interior spiritual things, carrying the mind into regions of thought hitherto believed to be beyond the power of dwellers on this earth to enter, they discourage all merely fanciful speculations, and constantly impress upon us the fundamental truth that all religion has relation to the life, and that the life of religion is to do good.

They throw a flood of new light on all the relations of human life, not indeed always changing their outward forms, but filling them with a new spirit and making them the expression of higher spiritual truth.

One of the most important of these relations is that which the citizen bears to his country, and this we propose to consider briefly in some of its aspects in the light of the New Church.

The duty of patriotism is not a new one. It was the cardinal virtue of some of the heathen nations of antiquity, whose history still furnishes examples of self-devotion which will always claim the admiration of the world.

To risk one's life, or if need be to lay it down, in defence of one's country, has always been, and always will be, one of the highest duties which any citizen can be required to perform. It is, however, one which most men are seldom if ever called upon to fulfil. At the present time, though the day seems far distant when the sword shall be beaten into the ploughshare and wars cease from the earth, the duties of peace engross far more of the active attention of every man than those which arise only in times of war and public disturbance, and it becomes therefore important to consider how love of country is to be manifested in the affairs of every-day life. We shall certainly find here as wide a scope for its exercise as war can furnish.

When we speak of our country, we mean, of course, the inhabitants of that country in their collective capacity as members of one body politic. Such an association being made up of many men united together for one common purpose, partakes to a certain extent of the human form, and is, in fact, a man in a larger form.

As such, our country is our neighbor in a higher sense than any individual man, and our relations to it are to be governed by the same principles.

On this subject the writings of the Church have thrown an entirely new light.

Charity, or love to the neighbor, has been heretofore supposed to consist mainly in alms-giving, and in assisting others to obtain the objects of their desire without reference to their spiritual condition, or whether their spiritual good would be thereby promoted.

So too of one's country, power and wealth have been the great objects of human desire, and whatever added either to the power or wealth of one's country has been universally regarded as a good to be sought after by every patriotic citizen.

In the attainment of these objects men seem to have considered themselves absolved from the rules of right and wrong which bind individuals, and have used without scru-

ple means which they would be ashamed to employ for their own personal benefit.

The result has been that the practical code of morality between nations, and even between the individual citizen and his country, has often been in direct opposition to what public opinion, to say nothing of religious principle, require in the dealings of individual men with each other.

Not only have the requirements of private and public morality been generally treated as entirely distinct, but the latter seem to have been entirely divorced from any feeling of religious obligation.

Very different is the lesson which the New Church teaches on this subject.

"Every one," says Swedenborg, "is the neighbor according to the quality of his good." In other words, it is the good which is in our neighbor which we are to love and cherish, and it is this which we are primarily to regard in what we do for him. True charity may require us to help him by giving him the external good things which he desires, or his real good may be better promoted by withholding them.

The same is true of one's country, which is his neighbor in a higher sense. The wise citizen will not regard merely its external growth in power or wealth. Regarding it as a larger man, he will apply to it the same principle of neighborly love which he does to his individual neighbor. So far as he is able, he will endeavor to promote the spiritual welfare of his countrymen, regarding natural goods only as a means to this end.

Especially should it be remembered that the State as a man is governed by the same spiritual laws to which every individual is subject.

In its relation to other states, as well as to its own members, it is bound to act with justice and with regard to their good. What is essentially wrong for an individual cannot be right for an association of men. Robbery, unprovoked violence, tyranny, fraud, or other disregard of the

rights of others, are so none the less because done under the sanction of a state, nor is the attempt of one state to gain a wrongful advantage over another the less dishonest because called by the specious name of diplomacy.

So too, although we are accustomed to consider the growth of our country in material wealth the highest proof of its prosperity, it must not be forgotten that the same law holds good here as in the case of a private citizen. Wealth honorably acquired and made the instrument of use is a blessing, but wealth acquired at the expense of the rights and happiness of others, though it may increase the apparent strength of a nation, is in reality a source of weakness.

Perhaps there is no department in which a spirit of true patriotism is more required than in dealing with the financial interests of the different portions of our country, and especially in the management of the great corporations by which so large a portion of its wealth is controlled.

The saying that corporations have no souls has become proverbial, but when it is understood that every association of men is but a man on a larger scale, the falsity of such a view becomes manifest.

In a very important sense corporations have souls, and if they are apparently conducted as though they had none, it is because the indviduals who compose them, and who are responsible for their acts, are wanting in true charity.

The foregoing considerations may seem to be applicable only to persons in positions of public trust, but in every free country, and especially one under a republican form of government like our own, every citizen has an influence greater or less, for the exertion of which he is responsible. He may be in a political minority, and his vote count for little or nothing, but this is no measure of his duty. He is bound to do what he can, by all lawful means in his power, to promote a better and healthier public sentiment, to protest against the wrong and advocate the right.

The influence even of a single man animated by a spiritual love of use can scarcely be over-estimated.

Practical indifference to the manner in which the affairs of our country are administered, and to the character of those who fill its places of trust, is a sure sign that true love of country is wanting.

Love is life. What men really love they strive for with all their energy. If men really loved their country as much as they do their business or their selfish pleasures, there would be no foundation for the general complaint that political power is so much in the hands of unworthy men.

In the selection of men to fill offices of trust there is great need of wise, unselfish regard for the public good. How often men are chosen, not because they are fitted for the office, but because they will advocate some favorite measure, or because of their brilliant qualities of mind or their services to some party organization. How seldom is the real nature of the use regarded either by the candidate or those who vote for him.

Nor is the duty of the citizen, as such, confined to matters of political interest merely. The field for its exercise is as wide as the uses of civil society. Whatever really benefits one part of the commonwealth benefits the whole.

So far, therefore, as any one encourages and assists in the educational, moral, or spiritual improvement of those around him, so far as he tries by precept and example to make them, as well as himself, better and more useful, and this from a regard to the public good, so far he is in the love of his country.

No one need wait for an opportunity to exercise the virtue of patriotism. As with all the great duties of life, it lies in the path of our every-day experience. Like the ancient Spartans, we may make the public good the business of life, not like them by crushing out all the amenities of social and domestic life, but by making that good a ruling motive in all our relations with our fellow-citizens and with the state.

SACRED MUSIC.

IV. ANGELIC CHOIRS.

In the quotations made in our last article from the writings of the Church, much was said about angelic choirs. They are spoken of as something often seen or heard in heaven; and the question naturally arises as to what they are, and what office they perform.

One thing may be stated at the outset. They are not select bands of singers whose business is to furnish music to the rest of the angels. They do not have a special part assigned them in the service of Divine worship. But they are bodies of angels or spirits bound together by such unity of feeling and thought that they utter as it were but a single voice, whether in the tones of musical harmony or in common speech. But a proper understanding of this subject involves that of several others.

In the first place, we need to apprehend the doctrine of the universal humanity of man. By this we are taught that man is man, both singly and in the aggregate. An individual is a man in the least form. But a collective body of men who are in spiritual harmony with each other are a man in a larger form. Thus a husband and wife united by the tie of true interior affection constitute a more full and perfect man than is presented in the person of either of them alone. A society or community of such men, held together by common hopes, desires, and efforts, is a still greater and higher unit of humanity. An entire nation which is inspired by one will and purpose is a man in a more exalted sense than any portion of the individuals composing it. The greatest man of all is the whole angelic heaven,—the grand sum-total of human beings who have come into, and are forever living in, a state of true order and harmony.

This is the greatest man, we say. Our language should rather be, the greatest created man. The greatest man is the Lord God Himself, infinite and uncreate, the Creator of

all others. He is the Original of every lesser human image. Finite man fulfils the genuine purpose of his existence, in proportion as he reflects the likeness of his Heavenly Father. The completest likeness of God is found in the grand aggregate of those who, in full freedom and rationality, have ceased to do evil, and learned to do well. They are His likeness, because they are like Him. They are forms receptive of His essential life,—the life of His love and wisdom,—which is received by them in greater and greater fulness throughout eternity.

So perfect is their union with each other,—so harmonious are all their relations,—so mutually helpful are the uses which they perform in and by their respective societies,—that they are like the different organs and members, which, joined together, constitute that paragon of living forms, the human body. For this reason a society is said to be in the province of the lungs, or eyes, or feet, or some other part of the body, in order to describe the position which it occupies, and the good which it does, with respect to all the rest. But let us hear some of the definite statements of Swedenborg on this subject.

"That heaven in the whole complex resembles one man, is an arcanum not yet known in the world, but in the heavens it is very well known. To know that, and the specific and particular things concerning it, is the chief of the intelligence of the angels there. On that also depend many more things, which, without that as their common principle, would not enter distinctly and clearly into the ideas of their minds."—"Heaven and Hell," 59.

"The angels indeed do not see heaven in the whole complex in such a form, for the whole heaven does not fall into the view of any angel; but they sometimes see remote societies, which consist of many thousands of angels, as one in such a form; and from a society, as from a part, they conclude as to the whole, which is heaven. For in the most perfect form the wholes are as the parts, and the parts as the wholes; the distinction is only as between similar things greater and less. Hence they say that the whole heaven is such in the sight of the Lord, because the Divine from the inmost and highest sees all things."—*Ibid*, 62.

"Because heaven is such, therefore, also, it is ruled by the Lord as one man, and thence as a one: for it is known that although man consists of an innumerable variety of things, as well in the whole as in part,—in the whole, of members, organs, and viscera, in part, of series of fibres, nerves, and blood-vessels,—thus of members within members, and of parts within parts, yet still man, when he acts, acts as one. Such also is heaven under the auspices and guidance of the Lord."—*Ibid*, 63.

Starting from these principles, we see that the state of heaven is a state of marvellous internal harmony, in which all the angels have one common heart and pulse, and breathe with one breath. The expression of this oneness, whether in the actual possession and enjoyment of it, or in the effort towards it, is the peculiar office of choirs. In heaven, the correspondence and agreement of external things with internal are so complete, that when many are inspired with similar thoughts and feelings, they can do no otherwise than give utterance to them as with a single voice.

Passages illustrating this point were quoted in our previous chapter at considerable length. But in order that there may be no misapprehension on the subject, let us give heed to another of similar purport.

"To show more plainly the nature of representatives, it is permitted to adduce one further instance. I heard very many angels of an interior heaven, who together or in concert were forming a representative. The spirits about me could not perceive it, except from a certain influx of interior affection. It was a choir in which those many were thinking together the same thing, and spoke the same thing. By representations they formed a golden crown with diamonds around the head of the Lord, which was effected at the same time by quick series of representations, such as are of thought and speech. And what is wonderful, although there were very many, still they all thought and spake as one, thus they all represented as one, and this because no one was willing to act at all from himself, still less to preside over the rest, and lead the choir; for whoever does this is of himself dissociated instantly. But they suffered

themselves to be led mutually by each other, thus all in singular and in general by the Lord. All the good who come into the other life, are brought into such harmonious agreements. Afterwards were heard very many choirs, which exhibited various things representatively, and although there were many choirs, and many persons in each choir, still they acted as one; for from the form of various things a one resulted, in which was heavenly beauty. Thus the whole heaven, which consists of myriads of myriads, can act as one, in consequence of being in mutual love; for thus they suffer themselves to be led of the Lord; and, what is wonderful, the greater the numbers are, that is, the greater the number of the myriads which constitute heaven, so much the more distinctly and perfectly every and each thing is done; and this is also the case according as the heaven to which the angels belong is more interior, for all perfection increases towards interiors."—A. C. 3350.

Nearly all persons who leave this world in adult age have, clinging to them, what may be called the external and non-essential accretions of natural life, which are not at one with their real characters. Those who are interiorly good, —loving the Lord above all, and their neighbors as themselves,—are not usually so free from false ideas and mistaken practices, that they can enter, after death, all at once, into the pure life and joys of the angels. Accordingly they remain for a time in the world of spirits, which is intermediate between heaven and hell, and where the external characteristics are gradually brought into agreement with the internal, and each one is prepared for his eternal home. Now it is an interesting fact that this preparation partially consists of initiation into choirs (or gyres, as they are sometimes called), by which the new-comers are enabled to love, think, act and speak with others. On this point we read as follows:—

"There are gyres into which recent spirits must be inaugurated, to the intent that they may be initiated into the consociations of others, so as both to think and speak together with them. In the other life there must be concord and unanimity of all, that they

may be one, like every and each thing in man, which things, although they are everywhere various, still by unanimity make one. The case is similar in the greatest man, and to this end the thought and speech of one must be in concord with the thought and speech of others. It is a fundamental principle, that the thought and speech should in themselves be concordant with every person in a society, otherwise something discordant is perceived, which strikes the minds of others. Everything discordant is also disuniting, and is an impurity which must be rejected. This impurity arising from discord is represented by the impurity appertaining to the blood, and in the blood, from which it must be cleansed. This cleansing is effected by vexations, which are simply temptations of various kinds, and afterwards by introductions into gyres. The first introduction into gyres is to the end that they may be able to be arranged together; the second is, that the thought and speech may be in concord; the third is, that they may mutually agree among themselves as to the thoughts and affections; the fourth is, that they may agree together in goods and truths."—A. C. 5182.

Again: —

"I heard a kind of sonorous gyre, but denser than usual, and from the sound I knew at once that it consisted of Gentiles. It was told me by the angels, that they were Gentiles, who were raised up three or four days before. The gyre or choir was heard for many hours, and it was perceived, even during that short time in which they were heard, that they were becoming more and more perfected. When I wondered at this, I was told that they can be initiated into choirs, thus into harmony and agreement, in a single night, whereas most Christians can scarcely be in thirty years. Gyres or choirs are, when many speak together, all as one, and each as all."—A. C. 2595.

From these considerations it is evident that spiritual or angelic choirs are types of the order and harmony of heaven, are expressive of the unanimity which prevails there, and perform the office of producing and preserving such unanimity. Though not so called, a heavenly society is, in its essence, a choir or chorus of angels. The whole heaven, which, in the Lord's sight, is as one man, is the

greatest choir of all. Sweet beyond the power of description must be the music which springs from such states of deep interior harmony. It is the very music of the soul. Touched by its influence, no heart can remain unmoved, no voice can willingly be silent.

WHERE IS THE SOUL?

WHERE is the soul, and what is its relation to the body? was, at one period of Swedenborg's life, the great leading subject of investigation, and his main study. It was the grand motive-power that produced those incomparable treatises, his works on the "Animal Kingdom," and the "Economy of the Animal Kingdom." He regarded the body as the dwelling-place of the soul; "and to find her," he said, "we must seek her in her own palace;" and, "as she does not come forth until all her swathings have been successively unfolded, I am, therefore, determined to allow myself no respite, until I have run through the whole field to the very goal, — until I have traversed the universal animal kingdom [the human body] to the soul. Thus, I hope, that by bending my course inwards, continually, I shall open all the doors that lead to her, and at length contemplate the soul herself: by the Divine permission."

By the Divine permission, — yes, this, together with the object and the mode of his investigations, is the prophecy of his great future mission, as expounder of the Word of God, *i. e.*, of its spiritual sense and its relation to the literal sense, of the spiritual or real man and his relation to the body, and of the real nature of the spiritual world, and its relation to the natural world; all of which subjects are most intimately related to each other, — so much so, indeed, that, to know one thoroughly, is to know the others.

Swedenborg's humble reverence for and trust in Divine

Providence, and the common good as an end in view, were a remarkably strong feature in his character even from early life. To see clearly, we must look to the Lord, and be prompted by a desire to be useful, as our leading motive, even in our scientific investigations; for this he everywhere teaches, and this alone opens the mind to a clear perception of truth, for this alone opens it to the Source of Truth.

His mode of investigation is beautifully set forth in the following citations from his own language. He adopts the *analytic* method. "Analysis," he says, "commences its web of ratiocination from the facts, effects, and phenomena which have entered through the bodily senses, and mounts to causes, and causes of causes; that is, to the simple principles of the mind; and thus unwinds the thread of the web." Analysis implies the presence of materials. Hence these are gathered in great abundance. All that was known of human anatomy and physiolgy was made to contribute to his stores. All the sciences then known were also summoned to his aid. "Enriched with, as it were, these treasures, and aided thereby, the mind girds herself to her task, and begins to work and to build." That is, planting herself on the lowest rundle of the ladder, she begins to climb, by her investigations, towards high and heavenly things. "Keeping along the pathway of analysis, she founds and rears her palace;" or rather, passing from one inner door to another in her investigations, she penetrates farther and farther inward, until she finds herself face to face before its indwelling queen. But since it is impossible to leap from the body, "which is the image, resemblance, and type," immediately to the soul, "which is the model, the idea, the head, that is, the soul of the body," "it was necessary," he says, "to lay down new ways by which I might be led to her, and thus gain access to her palace, — in other words, to discover, disengage, and bring forth, by the most intense application and study, certain new doctrines for my guidance, which are (as my plan shows) the doctrines of forms, of order and degrees, of series and society, of communication

and influx, of correspondence and representation, and of modification." Through the assistance of these doctrines, as an introduction to rational psychology, he expected to be "conducted, from the material organism of the body, to a knowledge of the soul, which is immaterial," and which "is represented in the body, as in a mirror." To this end, he says, "I am resolved to examine the whole anatomy of her body, from the heel to the head, and from part to part; and, for the sake of a closer approach, to examine her very brain, where she has disposed her first organs; lastly, the fibres also, and the other purer organic forms, and the forces and modes thence resulting." Many have sought a knowledge of the soul, but Swedenborg says, he thinks that he is the only one who has taken, professedly, the analytic method to find her.

Several treatises — of which the "Animal Kingdom," and the "Economy of the Animal Kingdom," each, as translated into English, in two large octavo volumes — are the results of his labors in this direction. And when we consider the pure heart, the transparent intellect, the deep and varied learning, which he brought to the task, what treasures must be contained in his works on this subject, and most especially as the knowledge of bones, muscles, arteries, nerves, the brain, etc., was not, with him, an end in itself, but was, rather, in its different objects, the successive rundles of the ladder on which he mounted upwards, and was sought mainly as a means of mounting upwards, or penetrating inwards. At every step, you see science in the process of resurrection to a new and before unknown and unacknowledged life. His volumes are science with a soul in it. Every fact under his hands, becomes a mirror of high and glorious principles. Every fibre of humanity, however gross and material, is redolent with life and immortality. Everything is full of most wonderful significance. Other treatises give you the dead mechanics of the body; the *animus* of these treatises is to that mechanics, as the living plants to the ground out of which they grow. The former

are the finger-points, — if you know how to read them; these are actually the streams of sunlight through the parting clouds, to guide you on your way, if the chamber of the soul is really the object before you.

Swedenborg gathers all the learning of his day, of any real value to his purpose, into his work. This he speaks of as a "rich store of experience at hand; an accumulated heap sufficient for us to build a palace; a luxuriant field where our sickles may reap an abundant harvest; a table where we may enjoy the most sumptuous banquets." Yet these gathered stores of learning are used only as *materials;* it is for him to learn and tell their meaning, their high significance as bricks so to speak, or stones, in the palace of the soul. Thus he says, in his introductory chapter of the "Economy of the Animal Kingdom," describing his mode of procedure: "First, by way of introduction, I have premised the experience of the best authorities, adhering closely to their own words, that nothing may be suppressed which may be suspected of militating against my views. Next, I have proceeded to form from this some general inferences, and to confirm them, one by one, by the previous experience, so far as it has gone, the latter serving the foundation of the present work; my principle object in which is, to let fact itself speak, or to let causes flow spontaneously from its lips."

It thus appears that Swedenborg plants his ladder, by which he proposes to ascend to the high dwelling-place of the soul, on solid ground. Though gifted with a wonderful imagination, this is not the basis of his reasoning; it is only the wings by which his flight up the steep acclivity of the mountain is aided, but with his feet still treading on solid ground. A mind so thoroughly disciplined in the exact sciences, so in love, indeed, with mathematical reasoning, so tied to substantial things, by his studies of geometry, metallurgy, chemistry, and the like, would not be very likely to get out of sight of solid earth. Follow him through his whole course of scientific investigation, and you

will never find him jumping at conclusions, or making an inference but from what seemed adequate premises. Even his treatise on the "Worship and Love of God," which indicates imagination enough for a dozen poets, will be seen to be the culmination of a temple, of which his prior scientific works are the foundation and walls. Though that treatise, indeed, if read before the latter works, may seem, to the superficial student, all imagination, its character will be entirely changed on second perusal after thoroughly mastering these works.

The translator of the "Economy of the Animal Kingdom," in his "Introductory Remarks," says: —

"If any charge against Swedenborg is likely to command almost general assent, it is the charge of unbridled imagination: even his followers who repudiate the stigma as against his theology, are disposed to admit it to some extent of his scientific writings. The 'Induction' there put forth, is so unlike induction generally; so pleasant and satisfactory to the mind, combining philosophy and common sense; gathered by the author's own account from so wide a circle of knowledge, and so difficult, therefore, to test by an ordinary man's experience; so suggestive of moral, political, and economical ideas, that it is 'too good to be true;' besides which, were it true, others of the learned must have seen it before: wherefore imagination is its characteristic, and not science. Notwithstanding the plausibility of such a view, we contend that strength of right reason, and not dominancy of imagination, is what distinguishes Swedenborg's induction, and leads to its various peculiarities. For the truths he teaches are but the upper steps of that ladder, at the foot of which our senses live, and the objects of the common world are extended. 'Sensitive life,' says he, 'raised to superior powers, constitutes the verimost life.' . . . . Nature hides the mystery of her generation from the outward eye; she clothes her august mechanism, and colors and superficial patterns alone appear; her ceaseless revolutions simulate rest; her moments of change are inappreciable. And Swedenborg, obeisant to the better spirit of nature, is also rapid, silent, and secret. And though neither rash nor haughty, nor refusing to account to the bar of reason, yet his steps are not to be measured without previous

education; failing which, their order of justice will be missed, and imagination employed to account for discrepancies and want of logic which exist nowhere but in the reader."

It is impossible, within the limits of a few pages, to give any adequate idea of the wonderful richness of Swedenborg's inductions from his gathered materials. He handles them like a master, and it is truly a palace that he builds of them, and builds higher and higher in every successive treatise, but a palace with a solid foundation. The student of his writings finds each treatise the crown of the preceding ones and the base of the following, not excepting even his theological works; so that all together are connected in logical series and make one grand temple or masterpiece of the most finished and complete intellectual workmanship. Every step he takes is upward, laboriously building his way brick by brick; so that when you arrive at the summit and look back, you see no superfluous material, none out of place, but all is beauty and symmetry, a perfect series of steps differing each from all the others, with God and heaven at the top steps, on which you may ascend and descend, as the angels on Jacob's ladder.

To give a few examples of his results from inductive reasoning, God is the cause of all things, is, indeed, the one only life and substance of all, God in His most extended and omnipresent essence and form. All external things exist and subsist from internal; the lower from the higher; material from spiritual; thus the natural world from the spiritual world; the body from the soul, etc.; thus ignoring the doctrine that the higher is a sort of sublimation of the lower. But there is a long series of successive causes and effects from the first cause to the lowest ultimates of nature. And every cause but the first one, which is in God, is simultaneously an effect as well as cause; and every effect is a cause — the cause of all below it — until you get down to the lowest and last one. If you can get upon this chain, then, it is a clew that will most surely lead you, if you can

follow it, from lower to successively higher and higher things to the highest.

Now the body is the outbirth of the soul, is the soul as descended to its material form; it is, therefore, the lower end of the chain of which the invisible soul is the higher. To find the soul, then, you must enter the pathway of the series and climb up. This is what Swedenborg did. This is what he collected his materials for, collected all the information that he could get concerning the body which contains several of the lower degrees in the series. His mode was to unfold these degrees, one after another, so far as it could be done, and see what was within or above.

It was no very difficult matter to find out that the complex body, when resolved, consisted of a *vascular* system, with the heart as its centre and source, which composes its entire substance, and so really so, that, if you withdraw the heart in its thus extended form as embracing arteries and veins, there would be no body left. Taking another step inwards or upwards towards the soul, Swedenborg found this entire vascular system composed of another, — the very walls of its vessels being woven, as it were, from another finer and entirely different class of vessels; and then, again, examining the coats of these vessels, he found them consisting of still another class of tubes, and of still minuter, subtler, and more delicate form; and each class of these vessels carries its own peculiar kind of fluid, — this, also, in each higher degree, being in its relation to the lower, as the higher or more subtle *vessel* to the lower and grosser vessel. He carries this mode of investigation everywhere, as far as the appliances of material science would permit. And his mode of handling the subject, makes everything in the body all alive; and it makes everything like everything else, — shows a wonderful homogeneity where you would, perhaps, least suspect it. Thus the body is everywhere like itself, the parts even like the whole. The body is a complex vessel, and consists entirely of complex vessels, — is, indeed, nothing but a vessel of vessels; so of the artery which is

composed of the white blood-vessels; and so of the latter. So the red blood, which is the lowest material soul of the body, is made up of one series of fluids within another, like their vessels, as far as science can penetrate; the interior being, in each case, the very life and substance of the exterior. For, remove the vessels composing the walls of the artery, and the artery vanishes; so, also, remove the subtler fibres composing these vessels, and they are gone, and consequently all below them, even the arteries and body itself. So also, if you could extract the fluid within fluid of the blood, in either degree, it would cease to exist, except in its dregs or perishable corpse, just as the body ceases to exist, but as putrifying matter, when the soul is withdrawn.

Closely related to these three degrees of the blood, or organic fluids of the body, are three external æriform fluids, namely, *air*, *ether*, and *aura*. On these are dependent, in a very important sense, the above organic fluids, namely, the red blood upon the air; the next higher or purer blood, upon the more subtle ether; the spirituous fluid or animal spirits, upon the still more attenuated aura. Or, in other words, the red blood, in which the purer fluids or bloods are contained as the soul in the body, is most essentially dependent, for its formation, upon the air which contains in its composition the ether and aura. Yet the red blood is one thing distinctly; so is the purer blood; and so is the spirituous fluid. The same may be said, severally, of the three classes of corresponding vessels, and also of the three kinds of æriform fluids. Each of these fluids is filled with certain volatile, dainty substances — each in its degree — which are as eagerly sought by the corresponding organisms of the body, through the innumerable pores of the skin, and the equally numerous little follicles of the lungs, as solid food and liquids are sought by the stomach through the mouth. The lungs are, indeed, represented as a stomach consisting of an infinity of lesser stomachs, and feeding on ærial food.

The *circulation*, as presented in this work, is a subject of intense interest. It is "subtriplicate in accordance with the

tri-ordinate character of the vessels." The circulation of the spirituous fluid, called animal spirits, and whose vessel is the *nerve fibre*, is most universal; that of the purer blood, less universal; and that of the red blood, least universal. "Not that there are three separate and pre-established circulations, but the same circulation continued into these, subordinated one to the other, so that in respect to its operations and mode, one is more universal than the other. They are thus distinct from each other, while at the same time, being connected, they have a mutual relation one to the other, like that of the cause to the thing caused, the prior to the posterior, the superior to the inferior. . . . For the gyre of the spirituous fluid produces itself into the gyre of the purer blood, and the gyre of the purer blood into that of the red blood; whence there arises and lives, by an eternal copula and infinite circle, a unanimous harmony between the circulations, which are nevertheless perfectly distinct."

"The circulation of the red blood is performed by a successively propagated undulation, the moments of which are imperceptible, and produce the pulse. The wave of blood once impelled by the heart is moved forward by the whole arterial system; and the blood proceeds, at an accelerated velocity, through the lesser and least vessels; for at every point a fresh pressure is superadded, so that the blood passes on in something like the ratio of falling bodies." Oh, what throbbing, pulsating life! The artery is a continued heart, even the minutest capillary artery is so, — is the heart continued even into every minutest nook and corner of the body. So every fibre is a continued brain. The heart contracts or pulsates, and the whole body, and everything in it, pulsates. The heart sets the blood in motion, and every smallest section of an artery is a continued heart to continue the motion. And thus this material soul of the body never rests, but is ever in intense action.

"In the second order, or purer blood-vessels, the current is far more rapid and spontaneous; in those of the first order, namely, the fibres, its velocity is indefinite and im-

mense." "Every point of every fibre as well as of every artery propels its fluid, just as if the beginning were there, and the brain or heart were most absolutely present."

But the spirituous fluid or animal spirit is the highest step that Science can take in her approaches towards the soul, and this even is so volatile, so subtle, so inappreciable by any natural sense, that it would seem to be rather the first step in psychology, than the last in physiology; for "materiality cannot be ascribed to it, for it knows nothing of resistance, weight, or lightness." And yet "it glances through every point, and continues, irrigates, nourishes, renovates, forms, actuates, and vivifies everything in the body." "It is the all in every part." "It is the simple and only substance in the natural body." "All the other substances are derived from it." "It enters the blood as the first, highest, inmost, remotest, and most perfect force and substance of its body, the sole and proper animal force, and the determining principle of all things. It derives its being from a still higher substance, and proximately from those things on which the principles of natural things are impressed by the Deity, and in which the most perfect forces of nature are involved. To the body it is the form of forms; to the *microcosm* what the first aura is to the *macrocosm*. But the soul is its life, spirit, and determining principle. In point of unanimity it is the other self of the soul."

But this fluid has a body, namely, the nerve-fibre, which is its outbirth,—its manifested and instrumental form; just as the red blood, the purer blood, and the universal soul itself, has each its body. And how important this fibre is in the animal economy, or what is its grade and importance in the body, appears from the following statements, — all of which are rationally discussed, and presented, at length, in the work under consideration; namely, "there is no living solid in the body but the fibre." — "The fibres of the spirituous fluid do all the business of the body, public and private." — "The fibre puts on the *animus* of the brain, and carries the affections and passions thereof into the modes of

the circulation." — Indeed, "the fibre is a continued brain," as "the artery is a continued heart." And yet the action of the fibres does not depend on the action of a single great heart [or brain], but "on the actions of an infinite number of little hearts, namely, the cortical and cineritious spherules of the brains," one of which is prefixed to each fibre. Again, "the way of communication through the fibres must be opened, before we can feel, perceive, and understand; and our faculties are perfected in so far as the mediate substances, constitutive of the fibres, are adapted."

This would seem to be a very close approach to the as yet hidden chamber of the soul. But the partition wall still intervening, however thin, proves impervious to mortal vision. Swedenborg climbed as far as the best methods of Science and Philosophy could carry him, and finally had to stop short of the goal. Yet he got into a very high vantage ground, — into a region in which he could feel the soul's presence, and witness her highest methods of natural life, if he could not actually enter her holy of holies, and see her face to face. He ascended from the plane of mere effects to where he could hold familiar converse with causes, and look down through causes to effects.

Swedenborg rose higher than any other man towards the seat of the soul. And this he did, because he recognized the body, in all his investigations, as the soul descended to material form, as, indeed, the very soul itself in its lowest outward manifestation. The study of the body was to him the study of the lower series of the soul's modes of existence and operation. For the soul descends by a series of degrees, in successive order, and becomes in its lowest degree, or outer form, a body; that is, it descends, by a series of steps, or organic forms, successively, one external to another, to the lowest or last. It was for the student of the soul to recognize this series, and by it, as a clew, to ascend to successively higher degrees till the last. Hence the doctrine of series and degrees was the great study with him; for this was to be his guide in all his investigations,

and thus his means of ascent. For all things exist in a regularly connected series from the highest to the lowest, forming a complete chain, indeed, each link of which is indispensable to the existence of the whole; for, one link broken, all below it falls. And each link in the chain is a degree in the series, and differs from every other degree, — differs as an effect from its cause, or a cause from its effect; or differs as the artery from the second order of vessels from which it is produced; or as the latter from the nerve-fibre of which it in turn is composed; or differs as the red blood, purer blood, and spirituous fluid, or the air, ether, and more subtle aura, successively differ from each other; the lower and grosser in each case, being composed of the higher and finer; so that, to seek the higher and purer, we must really unfold or unwind the lower and grosser.

"Series embrace successively and simultaneously things subordinate and co-ordinate." "There are, in the world, many series, universal, and less universal." "The universe itself is the most universal series," and this embraces "three higher series and three lower," etc. "There is nothing in the visible world but is a series and in a series." "In equality, or where there is no series, nature perishes." And "in every series there is a circle, through which the first thing has relation to the last, and the last to the first." That is, all things in the universe, from God to the lowest ultimates of nature, are connected, and so connected that the lower is the footstool or basis and continent of all the higher, and thus the lowest of the whole series. Each step in the series is called a degree, and increases in perfection as you ascend the scale. These steps are the means of ascent, as you unfold one series after another, from the lowest manifestations of the creature towards the Creator; they form the intellectual highway by which you may first ascend, and then descend, and on which you may then ascend and descend at will, may, indeed, forever after simultaneously live, taking in the whole range of your experience, as far as you shall have climbed up, just as, at

first, you lived on the lowest plane of matter, or in what the eye only could see.

As an example of the subject under consideration, "The soul, as a substance, is kept within the limits of the body. It is distinct from, prior and superior to, and more universal and perfect than, the intellectual mind." "The first determination of the soul is the mind; the second is the animus [a lower degree than mind]; the third is the essential body." But how the soul in its outgoings, or in its involutions, becomes mind; and mind, animus; and animus, body, is the great question. To solve this question, our author argues most strenuously that we must begin with the lower and ascend to the higher. And this implies a knowledge of the great doctrine of series and degrees, which is as necessary to him who would mount up to the high dwelling-place of the soul, as wings are to flight in the air.

It is impossible to do justice to this great work, or to the author's methods, by quotations and extracts. For the work is one grand connected piece, from beginning to end; a beautiful, symmetrical temple, all the parts connected like those of a mathematical problem. At best, I have only taken out, here and there, a stone, or a panel, from the temple, or now and then a result from the problem, for exhibition. The work is a mine of wealth on almost everything that relates to the action and manifestation of the soul in and through the body. A vast number of most interesting practical subjects are woven in as collateral to, or as growing out of, the grand argument. They are the leaves and the blossoms of the tree that grows up and sends out branch after branch as the author proceeds with his subject. For every degree in the whole series, as he steps from one stage to another, in the progress of the argument, has to be taken apart and analyzed, and its significance noted. Thus memory, sleep, death, life, love, instinct, laughter, liberty, honor, Sacred Scripture, ideas, immortality, gaping, courage, conscience, digestion, correspondence, sneezing, etc., come along, each in its place, in the pathway of discussion, each

subject passing through the crucible of master-thought, and being revealed in its causes, uses, and effects, in a new aspect. The whole work possesses, indeed, to one qualified to read it, the interest of a romance.

IN MEMORIAM.

D. B. 1877.

Passed on before, like sweet bells set to music,
Within our hearts upwell these words of peace,
When we remember all the wearying changes
From which this friend beloved has found release —
Days long with suffering, and nights of anguish,
With dreary hours framed in still drearier pain,
Are laid aside with this life's faded garment,
Surely no loss, but rich, unending gain.

With hearts made tender with much sweet remembrance,
We stood beside that green-lined, flower-starred bed,
So beautiful in all its peaceful quiet,
Knowing the mortal part alone is dead, —
But that all glad and fair in maiden beauty,
More truly living now than ere before,
Our gentle friend has passed to higher uses;
We longer wait, *she* walks the brighter shore.

And 'mid the sweetness this life gathers round us,
Or when upon our hearts grief's raindrops fall,
The great, grand truths on which our trust is grounded,
Stand ever firm, a Heaven-erected wall.
We are but children here at school together,
Waiting the summons to our Father's home;
Sometimes we con our tasks on sunny hillsides,
Sometimes where rocks are steep and billows foam.

And unto each the needful lessons open,
  And angel teachers reach the helping hand,
Glad, in the fulness of their better knowledge,
  To aid and lead us by love's golden band.
And some of us are called in youth's fair Spring-time,
  Some when life's Summer hours to bird-songs rhyme,
Some in the Autumn, some when snows are falling,
  But each in our kind Father's own good time.

BOOK NOTICES.

LECTURES ON PREACHING. Delivered before the Divinity School of Yale College. By the REV. PHILLIPS BROOKS. New York: E. P. Dutton & Co. 1877. 1 vol. 16mo. pp. 281. Price $1.50.

IT is but rarely that one finds anything more admirably adapted to its purpose than these lectures. Elevated in tone and sentiment, clear and direct in their aim, rich in varied illustrations, and brim full of common sense, they not only must have made a deep and wholesome impression on the young men to whom they were delivered, but offer most profitable reading to all who are engaged in the office of the ministry. And, as all occupations, rightly pursued, are pervaded by the same spirit, so we cannot conceive that any really earnest person, whatever his walk in life, could read this volume without being stimulated to the better performance of his daily work. We would, indeed, warmly urge every minister who may see this notice to procure the book, confidently assuring him that he cannot acquaint himself with its contents without gaining a clearer idea of the nature, duties, dangers, privileges, and delights of his sacred calling.

The lectures are eight in number, and bear the following titles, which plainly indicate the line of thought running through the whole. 1. The two elements in preaching. 2. The preacher himself. 3. The preacher in his work. 4. The idea of the sermon. 5. The making of the sermon. 6. The congregation. 7. The ministry for our age. 8. The value of the human soul.

The "two elements" insisted upon in the first lecture as essential to all success in preaching, are truth and personal-

ity. "Neither of those," the author says, "can it spare and still be preaching. The truest truth, the most authoritative statement of God's will, communicated in any other way than through the personality of brother man to men is not preached truth. Suppose it written on the sky, suppose it embodied in a book which has been so long held in reverence as the direct utterance of God that the vivid personality of the men who wrote its pages has well-nigh faded out of it; in neither of these cases is there any preaching. And, on the other hand, if men speak to other men that which they do not claim for truth, if they use their powers of persuasion or of entertainment to make other men listen to their speculations, or do their will, or applaud their cleverness, that is not preaching either. The first lacks personality. The second lacks truth. And preaching is the bringing of truth through personality. It must have both elements. It is in the different proportion in which the two are mingled that the difference between two great classes of sermons and preaching lies. It is in the defect of one or the other element that every sermon and preacher falls short of the perfect standard. It is in the absence of one or the other element that a discourse ceases to be a sermon, and a man ceases to be a preacher altogether." — pp. 5, 6.

Again he says: "Truth through personality is our description of real preaching. The truth must come really through the person, not merely over his lips, not merely into his understanding and out through his pen. It must come through his character, his affections, his whole intellectual and moral being. It must come genuinely through him. I think that, granting equal intelligence and study, here is the great difference which we feel between two preachers of the Word. The Gospel has come *over* one of them and reaches us tinged and flavored with his superficial characteristics, belittled with his littleness. The Gospel has come *through* the other, and we receive it impressed and winged with all the earnestness and strength that there is in him. In the first case the man has been but a printing-machine or trumpet. In the other case he has been a true man and a real messenger of God." — p. 8.

After reading these preliminary observations we are prepared for what Mr. Brooks has to say when, in his next chapter, he comes to speak of the preacher himself. First of all, he must be a genuine and sincere *man*. He must be in the effort to bring

forth into his own life the truth which he teaches. "Nothing but fire kindles fire. To know in one's whole nature what it is to live by Christ; to be His, not our own; to be so occupied with gratitude for what He did for us, and for what He continually is to us, that His will and His glory shall be the sole desires of our life, I wish that I could put in some words of new and overwhelming force the old accepted certainty that that is the first necessity of the preacher, that to preach without that is weary and unsatisfying and unprofitable work, that to preach with that is a perpetual privilege and joy." — pp. 38, 39.

Mental and spiritual unselfishness, hopefulness, sympathy, freedom from self-consciousness, respect for others, enjoyment of his work, gravity, decorum, courage, and physical health, all receive their due share of judicious mention as among the needful requisites of the thoroughly successful preacher. We wish we had space to quote at length the author's remarks about the self-indulgent minister, the unmanly and petted minister, the clerical prig, and the clerical jester, which last is "full of Bible jokes," "lays his hands on the most sacred things, and leaves defilement upon all he touches." But we must content ourselves with some of the remarks which are made under the head of self-consciousness.

"No man ever yet thought whether he was preaching well without weakening his sermon. I think there are few higher or more delightful moments in a preacher's life than that which comes sometimes when, standing before a congregation, and haunted by questionings about the merit of your preaching, which you hate, but cannot drive away, at last, suddenly or gradually, you find yourself taken into the power of your truth, absorbed in one sole desire to send it into the men you are preaching to; and then every sail is set, and your sermon goes bravely out to sea, leaving yourself high and dry upon the beach, where it has been holding your sermon stranded. . . . Devotion is like the candle, which, as Vasari tells us, Michael Angelo used to carry stuck on his forehead in a pasteboard cap, and which kept his own shadow from being cast upon his work while he was hewing out his statues."— pp. 51, 52.

A course of lectures like that which we are considering would naturally offer many opportunities to emphasize various points of doctrine, if the writer were disposed to avail himself of them. But Mr. Brooks resists all temptations of this kind, if they came to him, and keeps right on in his appointed task of teaching young men how, rather than what, they are to preach. Still there is abundant evidence on almost every page of his book, that he is a

profound believer in the Divinity of the Lord and of the Word, and that this belief must, in his judgment, lie at the foundation of all true Christian teaching. Exactly how his ideas on these subjects would be defined, he does not enable us to see; but New Churchmen will find little, if anything, suggested in his pages which runs counter to their own ways of thinking. If we were to make any exception to this remark, it would be with regard to what is said, or intimated, on the nature of biblical inspiration. But even here we are by no means sure that we should, with a fuller understanding of his meaning, come into conflict with him.

We had marked very many passages for quotation, but our limits will not allow us to make use of them. In conclusion, we can only repeat, what we said at the beginning, that this is a book which will richly repay any one for reading; and we would add, in even stronger terms than we employed before, that no minister, or student for the ministry, can afford to lose the wholesome instruction and stimulus of its contents. J. R.

Boston Monday Lectures. Biology, with Preludes on Current Events. By Joseph Cook. Boston: James R. Osgood & Co. 1877. pp. 325.

These lectures were delivered during the last fall and winter, in Boston, in the course of lectures known as the "Monday Lectureship." They were severally published, soon after their delivery, in the *Boston Daily Advertiser*, and were then extensively read and discussed.

Of the object of these lectures: "to present the results of the freshest German, English, and American scholarship on the more important and difficult topics concerning the relation of Religion and Science," we entertain the most favorable opinion. Surely Religion and Science are not in conflict. And although sciolists, or, what our lecturer calls "the small philosophers," may seek to make it appear so, all religious men must, it should seem, be thoroughly convinced, though it may not be demonstrable by them, that the most perfect harmony exists between the two. By the one is understood, we suppose, the relation and duty of man towards the Supreme Being; by the other, formulated knowledge about the external universe created by the Supreme Being. That the one should bear a variant testimony from that of the other must be absurd. And yet to so explain natural phenomena, or

rather to look through that in these phenomena which is only apparent, to that which is real, is beyond the ability of most men. These persons must therefore, if at all disposed to inquiry on such topics, be likely to fall a prey to baseless assumptions and fallacies put forth and advocated by these same "small philosophers," unless they are helped by those who have made a study of the subject, and are able to show that Religion and Science are not in conflict, with each other.

In one of the most important departments of science, that of biology, Mr. Cook seeks, by these lectures, to accomplish this object. That he has perfectly succeeded, cannot be successfully claimed for him. That his method is the best which could be pursued, admits of doubt. That his manner is sometimes faulty, and his vanity often apparent, must be admitted. That he sometimes makes errors in citation, is evident to one who has attempted to verify some of his quotations. And yet with all these possible or actual faults, the book is a very useful one. It goes a great way to accomplish what it sets out to do. And, what perhaps is better than that, it points out lines of investigation in the topics it discusses, by citations, references, and quotations, which make it a useful assistant in the pursuit of information upon the latest results of biological research. The volume is, moreover, an extremely readable one. One must be altogether indifferent to science who fails to be interested in it; while most will find it interesting beyond the average of books upon science. Of course, in a small book like this no topic can be treated of exhaustively; and we have suspected at times, that Mr. Cook, with all his vast reading and his very evident ability in simplifying and arranging his materials for popular use, is hardly a person who could do it, if he had the proper opportunity.

Upon many of the subjects which the work treats of, the writer might have obtained much assistance from the writings of Swedenborg. But there is no evidence in the lectures that he has any knowledge of these writings. He has, it would seem, read some of the works of Prof. Parsons, and he classes him among the biologists whose opinion he agrees with, and as that to which the best among the scientists are tending. Thus he speaks of this subject: —

"Any who remember Prof. Huxley's article on Darwin's Critics, in the *Contemporary Review* for November, 1871, will recall the strong terms in

which he speaks of Mivart's scientific and philosophical competence. But Mivart holds nearly Prof. Theophilus Parsons' and Owen's creed, that species have originated by a force interior, and not exterior, to the modified organism. To that position Darwin draws nearer and nearer.

"Owen, Parsons, Mivart, Dana, and Darwin himself, all admit that useless characteristics and organs cannot be explained by natural selection; and Darwin has made lately many admissions of his oversights on this point. Dana, to the latest date, disagrees completely with Huxley and Häckel as to the origin of man, and agrees with Owen, Gray, Mivart, and Parsons, and the whole long, stately, and growing list of the theistic school."

Much more there is in this book of great interest to one familiar with the works of Swedenborg, because he will be helped by it to see how many of the teachings of those works have become, among one school at least, of scientists, accepted scientific doctrines. Thus Mr. Cook speaks of the spiritual body: —

"When the Bible speaks of a spiritual body, it does not imply that the soul is material; it does not teach materialism at all; it simply implies that the soul has a glorious enswathement, which will accompany it in the next world. I believe that it is a distinct biblical doctrine that there is a spiritual body as there is a natural body, and that the former has extraordinary powers. . . . I tread here upon the edge of immortal mysteries; but the great proposition I wish to emphasize is, that Science, in the name of the microscope and the scalpel, begins to whisper what Revelation ages ago uttered in thunders, that there is a spiritual body with glorious capacities. . . . In clear and cool precision science comes to the idea of a spiritual body. We must not forget that this conclusion is proclaimed in the name of philosophy of the severest sort. The verdict is scientific: it happens also to be biblical."

We would like to speak of many other striking passages in this book; but perhaps it will suffice to say that it will be of great interest and value to one who seeks only to know the general results of late biological research; and of use to one who desires to be directed to books where he may obtain more exhaustive knowledge. C. H. D.

Spirite. A Fantasy. By Theophile Gautier. New York: D. Appleton & Co. 1 vol. 24mo. pp. 214.

This book, published by Messrs. Appleton & Co., in a collection of foreign authors which they are issuing, would hardly be selected for notice in the Magazine, were it not for the allusions to Swedenborg which are made in it. The story of the book is fantastic,

absurd, and unhealthful. A young Parisian bachelor, of wealth and fashion, is represented as resisting all pressure and importunity to marriage, on the ground that he has never met any woman whom he loves. In this situation he is made aware of the spiritual presence with him of a young girl, who, before her death, passionately loved him without any knowledge, on his part, even of her existence. The book describes the tender relation which springs up between them, and ends with an account of his full and happy union with her by means of his own death.

The earthly coadjutor in this "spiritual" business, is a certain Baron Feroë, a Swede, who is given to strange communings with the dead, and is denominated a Swedenborgian. Any one reading this morbid rubbish (for such we must style it, in spite of its author's fame) would form the most erroneous conception of Swedenborg, who is here placed in no other light than that of a beholder of spirits and dreamer of dreams. In fact, under the guise of spiritualism, we are presented with some of the boldest and most transparent naturalism, reminding us of the general mass of spiritualistic literature, with which alone, as regards the character of its contents, this volume can be classed. J. R.

A Talk About Swedenborg. By Rev. Frank Sewall. New Church Board of Publication, New York.

In this little pamphlet of thirty-six pages, the author has succeeded in presenting, in a very compact and readable form, a correct general idea of the doctrines of the New Church, and of Swedenborg as the man through whom they were revealed. It cannot fail to be one of the most useful of our tracts; and we trust it will be widely circulated. J. R.

MONTHLY NOTES AND COMMENTS.

The Work of the Ministry.

Our readers will find, in another part of this number of the Magazine, a valuable article on the use of the lawyer's profession. We wish we might be so fortunate as to procure similar papers with regard to other leading vocations from the pens of those who are engaged in them; and perhaps we shall succeed in so doing.

Not the least interesting in such a series of communications would be that which related to the ministry. Few occupations are, at the present day, less perfectly understood than this. Men are so much influenced by the conventionalities with which it is associated and confounded, that they lose sight of the original ideas from which it springs.

To teach and lead in the way to heaven is the minister's work. But how far, in many instances, have both pastor and people drifted away from this conception! A man to oversee the affairs of the church, to preach a pleasant sermon every Sunday, and to perform a certain routine of parochial duties, is what a minister is commonly supposed to be; but that he really leads or guides any one to heaven, is quite foreign from all ordinary habits of thought about him.

Ministers are doubtless as much to blame for this state of things as laymen; perhaps even more so; though we are inclined to think that here, as in other branches of industry, the balance between supply and demand is pretty evenly maintained. But too often the preacher himself has no clear conception of the true nature of his calling. He finds it easy to degenerate into a pulpit essayist on all kinds of subjects, instead of expounding, with all the authority of profound conviction, the Word of God. When ministering to those who are in trouble, he contents himself with stereotyped commonplaces, instead of drawing from the deep well-spring of his own study and experience.

In order to estimate the minister's vocation at its true value, men must be able to see that he can tell them, as no other person can, about the kingdom of God and His righteousness. They know well enough that his ideas of temperance, politics, or social science, are of no more account than those of any other man. But when he makes the Divine Word clearer to their minds, and

they perceive the light of heaven shining out of it, as he preaches or converses, they no longer regard him merely as a functionary who gets his living by officiating at weddings, funerals, and church-service, but they are thankful for the spiritual help he brings to their souls, and feel that in very truth their lives would be incomplete without him.

Comments on Dr. Tafel's Book.

The subject of "Authority in the New Church," brought forward by Dr. R. L. Tafel's recent work, is attracting a good degree of attention from thinking New-Church people. We expressed ourselves plainly on this question, in the last number of the Magazine, and shall doubtless have occasion to say more about it in future. Meanwhile the discussion is going on, and cannot fail, in our opinion, to produce wholesome results in the end.

Among other expressions of approval which we have received, is a letter from a prominent layman in the Western part of the country, addressed to our senior editor, from which we make the following extracts: —

"I am very glad to see in the 'Messenger,' and 'Magazine,' that you and others take a stand against the very mischievous book which Dr. Tafel has put out, apparently with the sanction of a large proportion of the ministers of the Convention. It really does not seem that the New Church is increasing in numbers so fast that there is need that those approaching should be driven away. That the effect of Dr. Tafel's book will be to drive thinking people away, I cannot doubt. Those who will (or would) remain under the influence of Dr. Tafel's kind of authority, it seems to me, would be largely unreasoning bigots, such as no society, religious or other, is free from, and such as always weaken the society to which they cling.

"There is a tendency in the minds of many nominal New Churchmen to belittle Swedenborg and his mission. To such it is only necessary to say, read Swedenborg more, — understand him better, — let him speak for himself. When the ministers of the Convention appear to speak for him in this way, holding up the hands of Dr. Tafel, they do not help his case at all; rather they drive away those who otherwise might read him, and form for themselves a correct judgment. I believe the ministers of the Convention have, by impulsive action, been placed in a false light. I hope to see more of them say so."

This is strong language, but none too strong to express the feelings of a considerable number, — indeed, as we believe, of a large majority, — of the intelligent readers of Swedenborg. That

Swedenborg is the Divinely-commissioned teacher of the New Church, — that without him there could have been no religious body of that name, — admits of no doubt. That what he has published in his theological writings is fully believed, so far as it is rationally understood, by all who call themselves New Churchmen, is also beyond question. But to place his authority above the rational acceptance of his teachings, and to make his alleged infallibility the ground of belief in the principles which he unfolds, as Dr. Tafel seems to do, is, in our judgment, fatally opposed to the grand doctrine of spiritual freedom which he everywhere inculcates. We agree with the gentleman, from whose letter we have quoted, when he implies that the proper understanding of this subject is essential to the life and growth of the Church.

The Spread of Infidelity.

In our last number we had something to say about the growth of Roman Catholicism in this country. Since then our attention has been called to a claim which is made by sceptics and unbelievers that their numbers are greatly increasing among English-speaking people. The case is thus pithily stated in a recent number of the "Christian Union": —

> "It is pitiful to remark the tone of blank, hopeless atheism — not mere scepticism or infidelity — that pervades the writings of many of the foremost writers for English periodicals. Not to mention the insulting blasphemies of Professor Clifford, there are the dreary arguments of Mr. Gray to disprove the future life of the soul; the brilliant essays in which Mr. John Morley delights to distinguish himself by writing God with a small 'g;' and the articles in which Mr. Leslie Stephen exults that the hopes of believers point to dream-land, and boasts that unbelievers are 'on the winning side.' All the new monthly reviews contain more or less of this sort of stuff; but the 'Fortnightly Review' frankly devotes itself to the propagation of it.

We have but small means of judging how just this claim is, nor do we propose to discuss the quality of the particular writers who are here mentioned; but we suppose there can be little or no doubt of the fact, so frequently asserted, that the proportion of church-going people in the community is continually diminishing. A thoughtful consideration of the matter would, indeed, lead us to expect that such would be

the case, as long as the New Church tarries in the wilderness. The general diffusion of knowledge so characteristic of this age, coupled with the decree which has gone forth from the new heaven, "Now it is permitted to enter intellectually into the mysteries of faith," would of necessity produce a reaction from the dogmas of the consummated church, which could not fail, in great measure, to assume the form of infidelity. And yet, we believe that this is, to a considerable extent, at least, but the honest desire for genuine truth. While it does, unquestionably, minister to the love of evil in those who are evil, there is abundant evidence that it is not wholly monstrous and wicked. Nothing could be more certain than that, as a rule, it differs widely from the sneering and malignant type of infidelity, glorying in its boldness and badness, which we find in most sceptical writers of the last century.

Reverence for the Scriptures.

Phillips Brooks, in his lectures on preaching, comments in severe but well-deserved terms on the practice, not uncommon with a certain class among ministers, of using Scripture passages for purposes of jest, or so-called pleasantry. We think he might have gone further, and warned the students whom he was addressing, that one of the rarest qualities to be found at the present day is a genuine reverence for the Word. Indeed, we might almost add, that it is, in its best sense, nowhere to be found.

Oftentimes this lack of reverence manifests itself quite unconsciously. A not unfrequent form of it is the treatment of sacred or biblical subjects in language which belongs only to secular affairs. For example, we noticed, in a recent number of the "Christian Union," an article from the pen of Dr. Leonard Bacon, entitled "Abraham's Transaction in Real Estate," referring to the purchase of a burial-place from the sons of Heth. We do not think it hypercritical to say, that no man who had a due sense of the sanctity of the Word, as being the very expression of the Divine truth and life, could thus, even by suggestion, bring down its teachings to the level of the money market. The desire, doubtless, was to find a heading which would attract attention. But our belief is, that what may be gained in this way is overbalanced by the loss of respect which the Bible itself suffers from such a mode of dealing with it.